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# A BRIEFE RECITALL Of the unreaſonable proceedings of Dr. LAUD, againſt T. W. Miniſter of the Word of God: which he conveyed into his hands in a Letter very lately ſent to him in the Tower.

BIBLIOTHECA BODLEIANA

## Together with his abſurd anſwer to the ſame.

Publiſhed to the World for the honour *of his Grace.*

*LONDON,*
Printed by *E.G.* for *Henry Overton*, and are to be ſold at his ſhop in Popes-head-alley, going into *Lombard-ſtreet.* 1641.

SIR,

BEing now after ten yeeres, returned into my native country, and having opportunity, upon even ground, to ſpread before your face ſuch grievances, as in former times I received from you, hope that, now, you will not ſhut your eyes againſt the light, but open them to behold it without prejudice.

But that the unreaſonableneſſe of your dealings with me may more clearely appeare, let me premiſe this one thing before I proceed, *viz.* That from firſt to laſt, more or leſſe, you never had to object againſt me any thing that ſavoured either of error in doctrine, ſcandall in life, or contempt of authority, but onely this, that I could not againſt light of conſcience obey the cruell commands of my Taskmaſters, in conforming to ſuperſtitious, and nocent ceremonies. Yea, ſo farre was your conſcience convinced of mine integrity, that not once, but often, and that before many witneſſes (when you were come to your ſelfe) you gave ſuch a teſtimony of me, as I judge not meet (in modeſty) to expreſſe. Yet behold your proceedings againſt me, not onely to the higheſt point of extremity, but farre beyond all bonds of law, and juſtice.

For, 1. You ſilenced me from preaching.

2. You deprived me of my Living, and not in open Court, but in hugger, mugger, (your Regiſter *Cooke* onely being preſent,) an act moſt contrary to law; as I hope, now you will be able to confeſſe.

3. You reſted not here, but paſſed upon me the ſoreſt cenſure (had it been rightly adminiſtred) that ever Jeſus Chriſt ordained againſt the moſt notorious and ſcandalous perſons in his Church; that dreadfull ſentence of excommunication. Thus being thruſt out, firſt from the Pulpit, then from my living, after that, from the Church, as a man unfit either to preach, or live, or participate of the blood of Chriſt. Under all which burdens

I lay down in ſilence, and (deſiring to tread the ſteps of my Lord) yeelding my cheek to the Smiters, and was dumbe before my ſhearers.

4. Yet (as if the former rigour had been nothing) your next act exceeded all the reſt; for being preſent, upon ſome occaſion, at one of your Viſitation-Courts, and not making the leaſt queſtion, but that, without the leaſt offence I might be preſent in a publique aſſembly whereunto many hundreds of all ſorts both good and bad reſorted, it ſeemes, was miſtaken, and not enough conſiderate of the eminency of your perſon, the holineſſe of the place, and the defiledneſſe of my ſelfe, through my late cenſure, and therefore was taught better manners. For

1. Having called me before you, and faſtning your eyes upon me with diſdainfull fierceneſſe, you rated and reviled me with contumelious words, as an impudent man (or fellow) and asked me, how *I* dare being excommunicate, to approach your preſence to ſtand upon holy ground.

2. You called for *Tomlins*, and committed me a priſoner into his hands, and after bound me to appeare in a bond of an 100. marks, with two ſufficient ſureties, at the next High Commiſſion Court at *Lambeth*; there to anſwer for my contempt, and impudency.

You threatned to make me an example to all Miniſters in your whole Dioceſſe, I entreated your favour, and pleaded for my ſelfe.

1. That it was not in my purpoſe, to give you the leaſt offence by my preſence there, and therefore beſought you to conſter it (at the moſt, but) as an errour of Ignorance, far from contempt or impudency. And to prove, how loath I would have been wittingly to give you any diſtaſt, *I* told you that all the prayer and ſermon time, before the Court began, *I* had ſtood without the Church, and came not in till all was ended, meerely, for this very reaſon, that I might not be offenſive.

2. I praied you to conſider how much *I* had ſuffered already, and intreated that that might be ſufficient in your eyes, and to proceed no further againſt me for ſuch a thing as this.

3. How *I* had ſilently born all thoſe hard cenſures paſt upon

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me by you, and had not gainſayed, or carried my ſelfe in any diſtaſtefull manner.

4. What teſtimony your ſelfe had born of me, concerning my former carriage; and therefore, not to let one overſight ſo poiſe you againſt me.

5. If you nothing regarded my ſelfe, yet to tender the condition of my wife and children, who were ready to be expoſed to inconveniences enough by my former ſufferings without any new addition to the ſame. To which your anſwer was, That you never regarded arguments of wives and children, better they periſh then you neglect that duty and charge the King hath intruſted you withall, of keeping order in the Church.

6. After this D. *Duck*, your own Chancellour, who ſat by, and heard all matters how they paſſed, ſtood up and interceded for me, and profeſſed he thought *I* ſpake ingenuouſly. Then my Lord *Maynard*, who was preſent, of his own accord alſo ſeconced his ſuit. And after him, divers other Gentlemen, did the like for my releaſe. But all were flung off, and denied, with ſuch an incontrouleable ſtifneſſe, that all the beholders ſtood amazed.

7. Laſt of all my ſelfe, finding an opportunity after you had dined thinking then to find you in a calmer temper, began to renue my requeſt; but as *I* was making entrance into my ſuit, in great rage you cut me off, and ſaid; Trouble not your ſelfe, nor me, any further, for let all the friends you have in *England* doe their beſt, *I* am reſolved not to alter my reſolution one haires bredth.

So after all meanes uſed to no purpoſe, *I* was left a priſoner in my keepers hands, and after that, driven to put in bond for my appearance.

Then conſidering with my ſelfe, your diſpleaſure how much, your power how great, and my ſelfe how unable to reſiſt, and (that were my cauſe never ſo good) *I* knew how *I* was like to ſpeed, if it were for nothing but for refuſing that oath; *I* was driven (by your terrour) to fly my deare native Country, forſake my loving friends, and leave many outward comforts in this life, and venter my life, and the lives of my deare wife, and tender children, upon the face of the deepes, chooſing rather to live amongſt wild beaſts, and wild men in a wilderneſſe, under the

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blessing of Heaven, then under the power of such unreasonable men here. (Though God hath been pleased to make that wilderneſſe a fruitfull field, and a very corner of Heaven unto us, but that was no thanke to you.) Yet your ſelfe not being ſatisfied with all this ſorrow, trouble, and loſſe you had put me upon, even (after you had taken away my means of livelihood) made me pay the forfeiture of my bond, and fined me 20.40.50. pound a day for *non*-appearance, and then ſent your Purſevants down to my houſe to ſeiſe upon all my goods I left there.

Now I beſeech you, in the ſpirit of meekneſſe, conſider

1. The greatneſſe and multiplicity of my ſufferings you inflicted on me, moſt of them (if not all) without law, reaſon, or mercy.

2. The ſmalneſſe (if any at all) of mine offence.

3. The innocency of my perſon, by your own confeſſion, and your chancellors.

4. The implacableneſſe of your ſpirit incenſed without ground or meaſure.

All which particulars, here ſet down, (you know) I can make ſound and undeniable proofe of: and ſo I leave all upon your ſpirit to weigh and conſider, and to give me a rationall anſwer unto, as in the ſight of God, who will ſhortly be our judge.

And, now I beſeech the God and father of all light and grace, to open your eyes to ſee the exceeding depth of thoſe, and all your other ſins; and that God, that ſmote and clave the Rocks in the wilderneſſe, ſmite your heart with ſound conviction and true repentance for all the evill you have done to Chriſt himſelfe, whoſe ſides and heart you have goared; to many of his faithfull Miniſters whoſe mouthes you have ſtopped, and to thouſands of his Saints whoſe hearts you have grieved, and bodies impriſoned, all whoſe teares are in his bottle; and alſo to infinite many poore ignorant, ſinfull ſoules, whoſe blood you have ſpilt, and ſent quick down to hell, which blood cryes lowder againſt you, then *Abels* blood againſt *Cain*; lament in time before it be too late, and let your repentance ring as loud, as far as your ſins have done, and baffle not your conſcience with carnall pleas, ſubtill evaſions, and flight words, leaſt it being not ſoundly healed; your wounds breake open in the day of your accounts; and

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bleed afreſh to all eternity. And if your repentance prove true it will ſhew it ſelfe (*Zacheus* like) by reſtitution to all that you have wronged, as far as your eſtate will reach, you will cover or fill up the pits you have digged in mens eſtates according to *Moſes* law. *Non remittatur peccatum, niſi reſtituatur ablatum.*

THis Letter being wrote, to this effect, and ſent to Dr. *Laud* by a faithfull meſſenger, who with much a do, and long waiting at his Chamber dore, got liberty to preſent into his hands, and after that, with more adoe, prevailed with him to read it out to the end: which being done, the bearer demanded, if he would write an anſwer? he anſwered, *I will not write.* He demanded if he would accept of another Letter from him that ſent this? he anſwered, *I will not read it.* Then he demanded, if he would adm it conference with him? his anſwer was, *I will not ſpeak with him nor ſee him.* What anſwer then (replied the meſſenger) ſhall I returne to him that ſent me? *Why, God bleſſe him* (ſaid Dr. *Laud.*) So they parted.

## Poſtſcript.

*IF theſe be not one of thoſe unreaſonable men, which the Apoſtle prayed to be delivered from, let the reader conſider and judge, he could ſpeake evill, do evill, freely, boldly, frequently; no man more: but when he is plainely dealt withall, and put on to give anſwer; then, the man hath loſt the uſe of his reaſon and ſences too, he will neither write nor read, nor heare, nor ſee. Let our prayers be poured out to Heaven, that God would at length redeem his people, from the tyranny of ſuch abſurd and unreaſonable men.*

FINIS.